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WEEKLY REVIEW.

—Our contemporary, the *Anglo-Catholic*, writing at the beginning of the month about the expected judgment of the Privy Council in the Bennett case, says that if it should be condemnatory to Mr. Bennett—

"The consequences will be most disastrous to the Church of England. There are thousands of earnest men and women who will feel that the only court which has any power (rightly or wrongly) has decided that the National Church, the Church of England, does not teach that the Body and Blood of our Lord, are taken and received in the Sacrament of the Lord's Supper. And their mind will be disturbed, and *they will seek for peace elsewhere!*"

The judgment has *not* condemned Mr. Bennett, and so we suppose our contemporary will continue to be called the *Anglo-Catholic*. We do not regard this decision of H. M.'s Privy Council as another step towards Rome, so much as another step towards the Romanizing of the Church of England. Ever since this movement began, some forty years ago, there has been an element of difficulty in the fact that the Church of England is rich and the Church of Rome is poor. They that loved the ways of Rome could leave the Church of England, but in doing so they would leave a rich patron for a very poor one. Some might be capable of this sacrifice, but not many probably. On the other hand, if they remained in the Church of England they could not expect the favour of the lady that sits upon seven hills; their loving overtures would meet with no response. It was necessary to play a very deep game, and aim at the Romanizing of the Church of England, preparatory to a good time coming when the well-leavened Church could be openly affiliated with the Church of Rome. We think there is good reason to believe that there has been such a plan, though we do not suppose that all Ritualists have been cognizant of it. The wealth of the Church of England has thus proved a snare to her. It would have been much better that these Romanizers had gone out, than that they had remained to do the work in which they have been engaged. To our (Philistine) mind there is something eminently unseemly, and even preposterous, in a decision by a secular Council which has virtually the effect of imposing a new doctrine upon a Church. If the promulgation of the dogma of infallibility by the Œcumenical Council excited dissatisfaction, much more have the people of England a right to complain when the doctrine of the Real Presence is made a part of their creed. To the majority of the members of the Church of England this doctrine is abhorrent. Her noblest men three centuries ago laid down their lives rather than subscribe to this doctrine. We wait, however, more definite information regarding the recent decision.

—There have been disturbances this last week not only in the atmosphere, but in social life. A violent quarrel between the *Bombay Gazette* and the firm of Messrs. Nicol & Co. arrests our wondering attention. The *Gazette* sees no necessity for the Carwar Railway; Messrs. Nicol & Co. see a very clear necessity; they might have agreed to differ; but the *Gazette* spoke of the measure as iniquitous jobbery, which is language quite unpardonable. Such an imputation would rather affect, we should think, the Government of India or the Secretary of State, or the Bombay Government, or whoever has to do with getting the line sanctioned. It is quite conceivable that Messrs. Nicol & Co. really believe it will be a great boon to the country. They have done so much for Carwar that they naturally think it a place of great importance. We confess that when the line was first proposed, some 7 or 8 years ago, it seemed to us a strange thing that another Ghaut incline should be constructed at an enormous expense, through a fever country, to connect Dharwar with a port on the sea, when a line could so easily put the district in communication with Bombay viâ Sholapoor, and we expressed ourselves to this effect, but nobody seconded our remark. We fear that if the Carwar line is undertaken there will be a great loss through fever among those engaged in its construction. The first survey made by engineers sent out from England cost, we believe, 1,75,000 Rupees, and there has been another survey since. And all this at the *fiat* of King Cotton. Meanwhile there are 200,000 bales of cotton in Bombay and four times that amount in Liverpool. There is too much cotton grown here, and too little grain.

—We regret to hear of the death of Dr. Wade, of the American Baptist Mission in Burmah. Mr. and Mrs. Wade arrived in Rangoon in 1823. The *Rangoon Times* mentions the following incident of the war of 1825:

"At the breaking out of the first Burmese war, Mr. Wade and Mr. Hough were in Rangoon, and underwent great trouble, and even risk to their lives, by the despotic Burmese government. These two Christian missionaries were seized, bound by the arms, and led out ostensibly to execution. But the threat held out by the General Commanding, Sir Archibald Campbell, Bart., that he would 'carry fire and sword' all over the country if the Burmese Government should lay violent hands on any European or white men residing in Rangoon, had an intimidating effect on the Burmese. This being known to the Burmese underlings, they hesitated to take the life of either of the two gentlemen. From the execution ground they were led away to the pagoda platform, and placed inside of a cell, or the base of some pagoda, where they were guarded and kept by a body of executioners, under threat that if either prisoner escaped, the Burmese officer in charge would suffer immediate death. The attack from the frigate *Liffey* commenced, and so sharp was it, that when the shot began to fall at the Dagon pagoda, the Burmese guard took fright and fled. The British troops having landed, the 13th Light Infantry (Havelock's regiment) made a dash for the Dagon pagoda, and soon came up to the cell where the two missionaries were kept as prisoners, bound tightly by ropes and heavily ironed. These gentlemen heard the voices of the English soldiers, and were at once relieved of all doubt that their cruel guards had run away. As soon as they were discovered, they were led out by the true-hearted soldiers and released from their ropes and chains, thus making it plain that their God had not given them entirely over into the hands of their enemies. They were taken to the General, who received the missionaries most kindly and courteously; and in a sympathizing manner they were allowed to rejoin their families, who had been awfully frightened by the turbulent and excited Burmese."

In 1835 Mr. and Mrs. Wade removed to Tavoy, and devoted themselves to the work among the Karens. The Karen language is said to have been reduced to writing by Mr. Wade, who largely aided in the translation of the Scriptures into the Sgau Karen dialect.

—The Rev. Wm. Taylor's open air services on the Esplanade have been interrupted this week by the rains. They have been largely attended, and much interest has been manifested. Next week, he hopes to commence a series of Lectures to Natives and others, on Sacred Geography and History, in the General Assembly's Institution, Calbadavi, kindly granted for the purpose; viz., on Tuesday, Wednesday, Thursday, and Friday, at 8 P. M.

—So many deaths by snake-bite still occur in this Presidency, that Government have increased the rewards for the destruction of cobras and vipers. The great difficulty in the way of their destruction is the religious veneration in which the Nag (cobra) is held. This is one of the great objects of worship, and a day (*Nag Punchami*) is set apart in its honour. When bitten, the people send not for a doctor, but for a *muntrik* or sorceror, that he may try the effect of his incantations. Guzerat has to pay dear for the Banyan idea that all life is holy, and that it is treason against the Most High to take the life of a cobra, though if a cobra takes the life of twenty men that is nothing. We fear these pious people will laugh at the Governor's four annas for a cobra. Perhaps the difficulty might be met by buying them alive. What about the snakes that are brought to Nagpada (Bombay) on the Nag Punchami? Are they licensed?

—Telegrams for Australia and Tasmania are now accepted at the Government Telegraph Office in Bombay, a horse express having been established over the uncompleted portion of the Australian land line. This portion measured 150 miles in April, and may now be less. The cable to Port Darwin was laid last November, and has been lying useless ever since, the Australians having been much longer in constructing the Overland line than was anticipated.

"A Voice from Port Blair." 20 pp. 16mo. Education Society's Press. (To be had at the Tract and Book Depôt. Price 1 anna.) This is an earnest exhortation to the unprepared, to prepare to meet their God, the

occasion being taken from the sad and startling event which occurred at Port Blair a few months ago. This tract is well-written, and is well suited for distribution in this country. We make the following extract:

"Regeneration implies a change of heart, not a change of life; regeneration is not outside reformation; the new birth in the sinner's soul will certainly be followed by a change of life, but it will prove a lamentable failure and an empty speculation to commence a course of morality in the hope that it may produce the mighty inward change required; to do so is foolishly to build from the top. In a word, there cannot be regeneration or eternal life from God in the soul without a corresponding outward separation from sin and a forsaking of the ways of sinners, but it is equally and undeniably true that there may be reformation in the ways of a once ungodly person without any evidence of a work of grace within; it is painfully apparent that there are thousands in the present day 'Having a form of godliness, but denying the power thereof.'

'If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new.' With Nicodemus do you ask the question, 'How can these things be?' Ah! it was a truth humbling indeed to him, who was probably a most careful keeper of the moral law and a strict observer of the Mosaic ritual; it is a truth distasteful to every carnal mind, because it implies that '*all* have sinned and come short of the glory of God;' 'the whole world is guilty before God,' 'there is none righteous, no, not one;' 'there is none that doeth good;' it implies that man in his best aspect, blameless in his moral conduct, scrupulous to the extreme in outward religious observances, than which nothing could have been more imposing than the ancient temple services, is nevertheless a *sinner*, afar off from God, exposed to His wrath; he has forfeited his life, and is, in a word, under condemnation, in imminent danger of perishing for ever. When at last the conscience of Nicodemus was aroused, and he made to long for the discovery that would make him an heir of the kingdom of God, the remedy was explained, great no less for its simplicity than for its wondrous adaptability to the wretched and ruined condition of the whole human race;—'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.' The remedy for the cure of the bitten, expiring Israclite was as effectual as it was simple: we can picture him as he lay there writhing in pain, dying fast, beyond all the ordinary means of recovery—it is said that man's extremity is God's opportunity,—and as He then provided the way of escape from the death of the body, so now provision has been made for delivery from eternal death—the tormented sufferer was told to *look* to the brazen serpent;—how easy to *look!*—and every one that did look, that looked away *from* himself, up *to* the serpent on the pole, was instantaneously restored, 'and it came to pass that if a serpent had bitten any man, *when he beheld* the serpent of brass, he lived.'"

We have received the Report of the Western India Auxiliary Church Missionary Society for 1871. There are twelve European missionaries in the field and three Native pastors; 55 adults were baptized last year, 20 of them at Nassick and 21 at Aurungabad; 342 communicants are reported, of whom 175 are at Nassick, and 38 in Bombay. The average attendance at the Money Institution is 331, of whom two-thirds are Hindoos. Total annual cost of that institution, including salaries of Europeans, Rs. 12,000, one-third of which is raised by Grants-in-aid and fees. Some extracts from this Report will be found in other columns of our paper.

The Bombay Guardian.

SATURDAY, JUNE 29, 1872.

CALCUTTA THEISM.

The following is from the *Indian Mirror*:

"We defy our worst enemies to say that as a system of faith Brahmoism encourages or countenances bigotry and intolerance. This is simply impossible. For that religion, being eclectic, accepts saving precepts and examples from every creed, and cherishes not only love but gratitude also towards Hinduism, Christianity, and Mahomedanism, to each of which it is so greatly indebted historically. Theism is essentially tolerant. In order to be Theism it must be liberal and all-inclusive,—not exclusive. But while we vindicate our faith we must in the same breath condemn the shortcomings of its followers. We defy the best friends of the Brahmo Somaj to say that a large majority of its members are not led away by that spirit of sectarian rancour and bigotry which has proved the bane of every church on the face of the earth. That they are so led away is, we believe, an incontrovertible fact."

By Theism is here meant Theism without a revelation; for Mahomedism is Theism, and is not particularly tolerant. The Brahmists hold that there is no specially revealed religion, and that man must make his own religion, gathering it from his intuitions and reasonings and observations. If there is no revealed religion, then all the religions of the world have been made by man, and in considering the question, What faculty has man for supplying himself with a religion, we must look not merely at Brahmism, the eclectic creed of a handful of persons in Bengal, in A. D. 1872, but at all the religions that man has elaborated. Such a survey is calculated, we think, to impress upon men the conviction that a divinely attested religion is needed. Even on the supposition that somebody, somewhere, found out the truth, divine attestation such as men could appreciate would be needed in order to commend this truth to them. A survey of the world's religions must satisfy the most cursory observer that there is something man cares for a great deal more than truth, and that is, protection from his conscience, or, in other words, comfort in sinning. And even if there were this divine attestation, supposing the evidence were not so overwhelming as to deprive men of their moral liberty, we have no reason to believe that it would make its way *very* rapidly in a world like this.

For a great many years the writer of this held the same view as the Calcutta Brahmists have embraced, namely, that the idea of a revelation was preposterous, the thing an impossibility. This of course relieves one of all necessity of examining the different religions of the world, or of considering the claims of any one of them. But what ground is there for such a conviction? For an opinion so absolute there ought to be overwhelming proof; a marvellous concurrence of testimony coming up from all parts of the world; whereas there is nothing of the sort. It is not more certain that men need light regarding their relations to God, than that they need a divine attestation of that light, of such a nature as to be apprehended by men generally. Say that the Brahmists have got hold of the very truth of God, that upon which the highest happiness of mankind is depending, how are they going to get it accepted of the nations, tribes, and tongues of earth without supernatural attestation? Can we suppose it to be a matter of little consequence with God, whether men ascertain or remain ignorant of truths that are vitally connected with the happiness and highest elevation of the race, and the everlasting destiny of the individuals connected with that race? The theist Mohammed cut the Gordian knot by resorting to the sword; by the sword he made a way for his religion in the world.

Brahmism and Christianity present the greatest possible contrast to each other. Christianity strips man of his supposed goodness and merit; declares his whole career to have been a signal failure; pronounces him fallen, alienated from God who is alone the fount of all goodness, and incapable, of himself, of retracing the steps of his apostasy. Brahmism puts man, that is, the Brahmist, on a lofty pedestal. Here am I, and before me are the various religions of the world; I take them up one by one, poise them before mine eye, see them one and all to be failures and falsehoods; but with my superior judgment and infallible insight I select from this religion this good thing, and from another, something else, and from a third another commendable feature, and having made my selections throw the rest away as rubbish; then I put together my selections and give the world the true religion for which it has been so blindly seeking these 6,000 years. These may all be dismissed; *eureka*. Now this is a very suspicious fact; Brahmism is characterized by the very thing that would not be likely to characterize a religion from God; it is marvellously fitted to develope that feeling of self-sufficiency which has always been man's curse, and to overthrow which, we may reasonably believe, would be one of the foremost objects of a religion from God.

The *Mirror* talks of 'the saving precepts' gathered from Christianity and other religions, and of the gratitude felt towards Hinduism, Christianity, and Mahomedism. Does the Calcutta Baboo find that his 'gratitude' is appreciated? Is Hinduism grateful to him for showing it up as a system radically false and abominable, because he is pleased to accept of a few exceptional precepts and examples? Christ too is made a liar in all his great utterances, and in his voluntary death for the sins of men; and the Bible, which is, from beginning to end, just the testimony of forty centuries to the great truth of 'the Lamb of God that taketh away the sin of the world,' is made out to be a gigantic falsehood, though some beautiful pearls of precept and example may be culled from it; and so on with the other religions. Surely if ever there was a religion that needed supernatural testimony, it is this new Calcutta eclecticism. It does not meet any real want of man. It has no promises and no sanctions. If God has not spoken, how can there be any promises, or any sure revelation of his will? If you say, God speaks to me in me; we answer, If God speaks to you through your own sinful mind, the message will come to you vitiated by the medium through which it has passed. Will God choose such a medium as that? would *you* send a message by one whose mind is strongly biassed against you and your message?

If any man will do His will, the same shall know of the doctrine, whether it is of God or whether I speak of myself, said Christ. This is the first condition of all true religious inquiry; a strong conviction that the will of God is that which we above all things need to do.

REASON IN FAITH.—I.

From beginning to end the Bible assures us that without faith, whatever else we may bring, it is impossible to please God. There is no such thing as entering into amicable relations with him, apart from this condition. To many this seems unreasonable; they cannot understand why something else should

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not be accepted in lieu of this. But this impression would leave them if they would seriously and candidly consider the matter. Let us try thus to consider it.

What is faith? It is the reception of testimony. We have confidence in a man because we receive certain testimony concerning him; the testimony of his conduct, of his words, or the testimony of those who know him. Without the reception of such testimony, there is no ground for any amicable relations between him and us. Without credit in the mercantile world, how can a merchant get on? A formidable barrier is raised against his advance whichever way he turns. Without faith in a man how can you please him? If a man has no faith in you, will you accept of anything else in the place of *this*? Does anything distress a parent more than to perceive that his child lacks confidence in him? A governor that has not the confidence of his people, is obliged to resort to a great many expedients in order to maintain some hold over them; and the world is full of arms, armies, and armaments, fortresses and slaughterous engines, policemen and jails, because men are at their wits' end to find something that can take the place of confidence between the rulers and the ruled, and between nation and nation.

Society is held together by this principle, real or simulated. And it is real for the most part. All the day long you are exercising faith in somebody or other, something or other. Without faith you would never enter a carriage; you have faith in the springs, lynch-pin, horses, driver, and in all the people who shall be driving on the road. You cannot enter a house without faith. You daily sit down to a repast prepared you know not how, often by somebody you never saw. What a prodigious act of faith takes place every night when you go to sleep. What, man! are you really going to give up the control of all your faculties and senses, and reduce yourself down to the helplessness and defencelessness of a log? What guarantee have you that you will ever open your eyes again? Yet the entire family of man, every 24 hours, repeat this marvellous act of faith. You send a sum of money by a servant to a place of business, and he brings you back a piece of paper, a mere piece of paper, with some writing on it, and this you put into a letter addressed to somebody 6,000 miles off, and throw it into a box at the corner of the street, and think no more about it, till after some months a supply of goods arrives from that far-off land, purchased by that piece of paper. What extraordinary confidence you display in all this transaction. And you have not the slightest idea of who the man was that came to the box and got your letter. In fact, what is civilization, but just faith. A colonist in Africa was in the field with a native, who had never heard of such a thing as reading or writing; he wanted a saw, and wrote a few words on a scrap of paper, and sent the native to the house with it; when the man received the saw he was filled with astonishment greater than any countryman of our day would now experience in witnessing the despatch and receipt of a telegraphic message; he thought it was witchcraft, and could not for the life of him comprehend how the man could make that piece of paper talk to the woman and express to her his desire. Now all that civilization, as we call it, that stretches from the ignorant African up to the point we have attained to, is simply faith. Faith has built up society. It was faith that found America for us, gave us an additional hemisphere. In the electric telegraph we see this faith between man and man strikingly exhibited, that which conveys the message being invisible and intangible, and in fact unknown to us in its essence, only known in some of its properties.

The word 'liar' has been sufficient to create the most deadly feuds, and rivers of blood have sometimes flowed to expiate it, such a supreme and incomparable importance does man attach to this matter of confidence. The greatest events recorded in history, the revolutions, overthrow of dynasties, downfall of empires, and the like, were occasioned by the rupture of faith.

It may be observed further that the greater part of the faith men exercise in one another, is necessitated; they are driven to it by the very constitution of things. Are men able to analyze every loaf of bread they eat? Are they able to get all the facts connected with the life of every man with whom they enter into relations? Can a man even become thoroughly acquainted with the character of the woman he wants to marry? She does not know it herself, nor can it be known till it is tried. This common faith that enables us to exist in society, is just a part of the constitution bestowed by a beneficent God. Every man is made to see that he would lose a great deal more than he would gain, by mistrusting every body; self-interest compels this tacit agreement to have mutual confidence.

Now if faith is thus absolutely necessary between man and man for the existence of society, for progress, for civilization, and if the rupture of it has filled the world with such confusion and misery, bloodshed, and anarchy, is it at all surprising that a book professing to be from God should magnify the importance of faith in God, and charge upon the want of it all the evils that have sprung from man's apostasy, from truth and righteousness? On the contrary, this may fairly be claimed as one of the necessary characteristics of a revelation from God, which in the very nature of things can only effect its beneficent mission in the world by a return to faith on the part of man.

WHAT IS TRUTH?

If I yet pleased men I should not be the servant of Christ. (Gal. i. 10.) In those things where the pleasure of men and that of Christ are opposed, the servant of Christ needs to be very much on his guard against the preponderating influence of a desire to commend himself to the church; to keep on good terms with the church; and needs to beware lest he should come to regard this end as so important as to be not too dearly bought by the neglect of some essential elements of the Gospel. Paul was as far as possible from wishing to ride roughshod over the feelings and prejudices of men; there is far more of persuasion than of authority in his epistles; yet it was like an instinct of his being to hallow and make way for every will of God.

Equals. (14.) Contemporaries.

In me. (16.) It is only as Christ is revealed in the missionary, that he will be able to preach him efficiently among the heathen. The life of Christ must be manifest in us; it must be shown in us that Christ lives, having all power.

Fourteen years after I went up again. (ii. 1.) This form of statement does not preclude the supposition that he may have visited Jerusalem in the interim. He is talking about visits made to Jerusalem with a special purpose, namely, to see the apostles. (i. 17, 18; ii. 2.)

Privately. (2.) In personal interviews, not in a public meeting.

Neither Titus was compelled to be circumcised. (3.) This strikes the keynote of the Epistle, and shows what the 'other Gospel' was.

Barnabas also was carried away with their dissimulation. (13.) They looked at the matter from the Jewish point of view, and Paul from the Gentile. They said, we must not ignore the very strong feeling of all the Jews, which requires some distinction to be maintained among the Jews and Gentiles; if we do, all hope of converting them will be at an end. What is the great harm of keeping up some little distinction in social and ceremonial matters? The harm was that anything of this kind effectually concealed the true nature of the Gospel, and stood in the way of the salvation of the Gentiles; and it would go to confirm the teaching of those who said that the Gospel had not originally been intended for the Gentiles, and had only been given to them in consequence of its rejection by the Jews.

According to the truth of the Gospel. (14.) That truthfulness which the Gospel demands. They were playing a part; acting as though they had prejudices which they had not; duplicity can never, under any circumstances, be right; we may not always be under obligations to state all our convictions, but we are never at liberty to act so as to induce the belief that we have different convictions from what we really have.

Is therefore Christ the minister of sin? (17.) Our English idiom would require the introduction of a 'not'; Is not Christ, &c. If we make it appear that the ceremonial law is obligatory, then we make it appear that we are sinners; for nobody keeps this law perfectly; and then we make it appear that Christ is the minister of sin, for we call him Lord and continue in sin. But God forbid that such a stigma should be put upon our blessed Lord.

I make myself a transgressor. (18.) Setting up as obligatory on Christians the ceremonial law, I am shown to be a transgressor; for no one ever kept that law entirely; 'it was a burden that none of our fathers could bear.'

Having begun in the Spirit are ye now made perfect by the flesh? (iii. 3.) When they renounced all their supposed righteousness and supposed ability to work out righteousness, submitted to God as helpless sinners, and received Christ as their all sufficient Saviour, God bore testimony to what they did and showed his entire approbation, by giving them the Spirit. The Spirit of God demonstrated his presence and signalized his advent to their hearts in a way that was altogether unmistakeable; they had the *earnest* of the Spirit, a present earnest of the coming inheritance. Now if they had to throw away the poor fragments of the ceremonial law to which they were clinging, to lay hold of Christ, how preposterous that God should require them now to go back and gather them up as something necessary to the perfecting of the work begun by the Spirit. Or it may be the moral law. What is here condemned is the resorting to any other ground of confidence than Christ; finding their peace half in Christ and half in what they do. Thousands of Christians in these days are committing the very error of the Galatians; they are relying more or less on what they do as the basis of their peace; this is a dishonour done to Christ, and they are sure to forfeit the peace of God. The Christian of course is bound to do every will of God, and has no liberty to slight the least particular of duty; but he must beware how he seeks in this a ground of confidence, or gets moved from the one only basis; 'The Lord our righteousness.' He receives the love of God and the Spirit of God, because of his simple faith in what Christ has done; and he is constrained by the love of God and by the Spirit of God cheerfully and gratefully to do all that the law of Christ demands of him. There is a stupendous difference between these two states of mind. It may seem a light thing to some, this error of the Galatians; it is a soul-ruining thing in Paul's estimation, as this burning vehement epistle sufficiently attests.

The law is not of faith. (12.) The law regarded as a means of obtaining justification, involves a principle diametrically opposed to the Gospel. When a man seeks acceptance on the ground of anything he does, he ceases to stand before the Judge of all as in himself condemned; he claims to be a citizen, not a criminal. But how got he pardon? By pleading guilty, guilty, guilty, all the way through. And now he revokes this; he is going to do a little righteousness on his own account; get a little merit. He just makes himself a transgressor, and brings himself under condemnation. He must return to his old stand-

ing place; take Christ as his sole righteousness; resolve to bring forth the utmost possible amount of fruit to Christ; none at all to himself. The Christian has got hold of the true spirit of fruitfulness, missed by all the world, viz., by abiding in Christ as the branch in the vine, and it will never do for him to give up this glorious way of faith and return to the impotence of self-goodness.

That the blessing of Abraham might come on the Gentiles. (14.) Christ was made a curse for us that the blessing might come to us. And this blessing is said to be the gift of the Spirit, predicted in Joel. To go back to the law is to go back to the curse.

Which was 430 years after. (17.) This is the term of years mentioned in Exodus xii. as that of the sojourning of the children of Israel. It answers the purpose of the apostle to cite this well-remembered term, without meaning to put upon it some new construction, as though it were to date from the call of Abraham. It was 430 years after the time of the patriarchs.

It was added, because of transgressions. (19.) This may mean, in order that man's wickedness might be revealed; but the plain natural meaning of the words is the best. If Abraham's children had in all particulars walked in God's way, if the other sons of Jacob had been like Joseph, the advent of the Messiah would have been earlier, and there would have been no occasion for the Mosaic economy. But man being what he is, it became necessary. So if the Apostles had obeyed Christ's command, and immediately after his death gone down into Galilee, the risen Jesus would have met them there. God in all things pursues the course demanded by the circumstances.

Mediator. (19.) The sense in which the word is used here is this: The Mosaic system was intermediate between Abraham and Christ, filling up the interval between the giving of the promise by God, and the fulfilling of it in Christ. A bridge must rest upon two banks. The starting point is Abraham, hearkening to the promise; Christ is the *terminus ad quem*.

CORRESPONDENCE.

EVANGELISTIC WORK IN INDIA.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In the *Times of India*, of the 17th instant,* there is an extract from the *Punjab Times* of the 11th, concerning the method which ought to be pursued by Missionaries who seek to evangelize the heathen. I will quote one sentence:

"We do not wish to condemn Missionaries, but the Indian system, which we think is wrong essentially, and which places good, earnest men in a false position."

Now I entirely coincide with the writer in this, as well as in much of what he says throughout the article; and as this is a question on which I have been much exercised for several years, I will, with your permission, lay the subject as it occurs to me before our Christian brethren, praying that our hearts may be opened for the reception of the truth, that the name of the Lord Jesus may be glorified in the gathering in of a people to his name here in India, and in the countries around.

It appears to me that it was never intended that we should either seek to improve on Apostolic methods, or invent others of our own. If Christian people in England and America think that it is their duty to subscribe, to prepare the youth of India for B. A. degrees, by all means let them do so. Also, if Christians, ministers or others, are fully persuaded in their own minds that they are doing the Lord's work by accepting appointments in institutions established for that purpose, let them do so; seeking, as I believe they do, to set the truth before their pupils, and to win them to the Lord's side.

But this is not doing the work of an evangelist, of which work we have an example in the labours of the brethren who were dispersed from Jerusalem (Acts viii. 4), and preëminently in the labours of the Apostle Paul, recorded by the Holy Spirit in the same Book.

Here, I believe, we have the mind of the Lord Jesus, the Head of the Church, on the method to be pursued in seeking the salvation of the nations. The matter is very plain and simple in the Word, which is our guide, not only in all questions of faith, but in all our work and labour of love also.

Let, then, those who are called by the Holy Spirit to this work, seek first an entire consecration, and commit themselves to the Lord Jesus fully for guidance. Then let them go out into all the cities and villages of the people with whose language they are acquainted, preaching the Gospel everywhere as was done by Paul and Barnabas at first, and afterwards by Paul and Silas. Wherever conversions follow, as of old, the preaching of Jesus and the resurrection, let the New Testament be placed in the hands of one or more of the converts who can read, directing them to assemble themselves for breaking of bread (Acts ii. 46), for prayer, for reading, and for exhorting one another; then the evangelists may safely commit them to God, and to the word of his grace, and pass on, as they may be led, to preach the Gospel, and to repeat their labours in other places. In this way small, perhaps, but self-supporting and aggressive bodies of faithful Christians would soon be dotted here and there throughout the land. The evangelists, revisiting their converts, and communicating with them by letter, as was done by the great Apostle of the Gentiles, would soon recognize those who are gifted by the Holy Spirit to take the oversight, 'not for filthy lucre, but of a ready mind.' These abiding still in their calling, would at the same time be the pastors and elders of the multitude of Churches which, by the blessing of the Lord, we might expect to see spring up wherever these appointed methods may be followed.

If the evangelists were able to support themselves by a trade, that would be, as the Apostle shows by his own example, the more excellent way. (I have often thought that watch and clock mending would be suitable in India.) But if no such means present themselves, then "the labourer is worthy of his hire." The Lord Jesus, in sending out the twelve, and again the seventy, has indicated a means of support. This would not shut out the aid of Christians who may wish to be helpers in the work; but the evangelists should feel themselves responsible to the Lord alone, consequently should look to Him alone for the stated supply of their temporal need. We see what the prayer of faith can do in that way, even in our day, in the case of Mr. Müller's work at Bristol.

An evangelist of this stamp would be better unmarried. If a man be married he is first called to provide honestly for those whom he has made dependent on him. Cases may arise where husband and wife are like-minded; and the wife can earn her living as Lydia did, for instance, where even a married man may be free for this service.

I have no desire to depreciate any honest Christian effort; but to lay before the Church of Christ what I believe to be the method on which blessing may be expected now as in Apostolic days.

May the name of the Lord Jesus be glorified, and may sinners be saved.

20*th June* 1872. CHRISTIAN.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Hoping the following lines may interest some of your readers, I send them to you for publication. They were written by an old lady, in her 86th year, who has since fallen asleep in Jesus. They form part of an answer to a friend, who had written to ask her for assistance to make a cross of flowers to decorate a church at Christmas time. S. C.

The cross on which the Lord of Glory died,
Was *not* a cross of flowers, arrayed with tints
All beauteous to behold; that rough rude block
Was Satan's darkest work—bedecked with crime
Of man, of such deep dye and deadly hue,
That nought but His most precious blood alone
Could cleanse or wash the guilty stain away.
Let then the ghostly picture still remain,
An awful spectre on the mind of men,
To mark his sin—yet loudly to proclaim
The gracious mercy which was then revealed;
But do not seek with braid and silken twist,
And flowrets fair, to weave it to a toy,
To charm the sense, or captivate the eye;
And then, within the Temple of the Lord,
To give it place—an object, perhaps, to some
Of monkish adoration—but to most
A decoration pleasing to the view,
And much to be admired. Oh lost! lost here,
The sad remembrance of "that wond'rous cross,"
On which, in grief, the Lord of Glory died.

By M. M.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The Income Tax Act states clearly that the tax is not to be levied on incomes that do not "arise and accrue in British India." This is quite fair. The person who brings money from a foreign country and spends it in India is to that extent a benefactor of the country in which he spends it. Instead of taxing him he should (if practicable) be rewarded. In accordance with this principle, which is law as well, merchants living in Bombay, who receive incomes from foreign territory, are not charged tax on this income. I know of a case in which the Collector had to refund a very large sum because the income on which it had been charged was received from Baroda.

Now if in equity this is a just principle, if it be embodied in the law, and if it be sanctioned by practice, how is it, I ask, that Missionaries, who receive their salaries from Great Britain and America, are called upon to pay income tax?

I believe if Missionaries represented their case to Government, the Government would not refuse to put them on the same footing as others receiving income from foreign territory.

EQUITY.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I must say I was somewhat surprised to see quoted in the columns of the *Guardian*, an article on Indian Missions from the *Punjab Times*, which I had already read in the *Times* of Bombay. I do not think the bare fact that the subject is a missionary one should qualify anything that any person may choose to write for a place in the *Guardian*. There should be some sense. There should not only be a subject, but an object. This the extract from the *Punjab Times* had not.

The writer says "the Indian system of missions is wrong essentially." Well, he has a right to this opinion, and to express it too, but when he proposes a remedy he has no right to propose the absurd scheme he does, for it is beside the question, and impracticable. His "suggestion" is, that "one or two missionaries relieve themselves from the shelter of the Indian Government, and plunge (fine word this for newspaper work), and plunge into Cabul and Persia." Capital! The manner in which the *Punjab Times* newspaper is conducted is essentially wrong, and the way to remedy this is for one or two of the staff to plunge into Abyssinia!

Then observe the "one or two" is or are to plunge into Cabul *and* Persia. If one, a plunge into Cabul will suffice, but if two, they must separate, lest they should be of mutual assistance, and each take a country to himself. This is liberal at least. After allowing a short time for our plungers to come to the surface, we may now inquire how they are to act. The reply is ready—"Let them live as Vambery did." M. Vambery was a living lie. He palmed himself off as a Mahomedan, and could speak the language so well that he was seldom suspected, and he lied on all occasions when challenged. If Vambery is to be their type they will require to be well up in the language and in lying. And if they fail in these little accomplishments, what then? Why then, they may "perhaps get killed."

This is the bathos into which the writer has plunged, and from which to extricate him for public exhibition your scissors should not have been used.

TUB.

[Are we to understand that our readers wish to see no expressions of opinion, but such as the editor is prepared to endorse? Our Epitome of News is not arranged on this principle.—ED. *B. G.*]

Epitome of News.

SATURDAY, JUNE 22, 1872.

—*Times of India:* "The gang who attacked the Mail steamer at Busreh numbered about 80 men. The attack was made between 1 and 2 A.M. on the morning of the 13th. The whole affair was over in a short time, and appears to have been very well organized. The men in the first boat which came alongside, stated they were passengers, and were, after boarding, directed to go forward. Shortly afterwards they came aft, and threatened the sucunny with instant death if he raised any alarm. At this moment the remainder of the gang boarded and took charge of the ship.

"They immediately stationed one party to keep guard over the forecastle, so as to prevent any of the crew coming on the deck. Another party remained to watch that part of the ship occupied by the officers and engineer, while a third gang remained at the saloon doors. The remainder ranged themselves on either side of the after hatchway, forced it open, broke the lock of the Treasure Room, and

* See the *Bombay Guardian* of the 22nd.

commenced to pass out the specie. The head of an unfortunate fireman, who was killed as he came on deck, was almost completely severed from his body.

"Mr. Bradford, the clerk, was stabbed on the back three or four times, while attempting with the Chief Officer to save the specie; the latter has sustained severe injuries about the head and arm, while the former remains at Busreh in a critical state.

"The chief Engineer's right arm was disabled by a sword cut, while he was proceeding to his cabin for a revolver. It is said that the Chinese carpenter barricaded his cabin doors and watched the proceedings through the venetians; he has been able to indentify one of the robbers, who is also recognized by the clerk. The Captain, who was sleeping on the deck, after endeavouring to rally his men on the poop, entered the saloon through the sky light, barricaded the doors, and commenced to distribute fire arms; but before any effective measures could be taken, treasure valued at Rs. 42,000 had been abstracted, and the robbers left the vessel, leaving in their hurry one bag on deck, containing seventeen hundred rupees. This gang for some time past has been in the habit of levying black mail on the wealthier residents in Busreh."

—Forty-two forged notes, of Rs. 1,000 each, have been seized by the Madras Police.

Monday, June 24.

—The *Dacca Prakash* solemnly warns the Viceroy against three classes of men in India, by whose baleful influence the country is being reduced to the verge of ruin, and whose removal is demanded to make way for the rising generation of Bengalee Baboos. The first is His Excellency's own Council and high Government officials; the second, all Englishmen, whether residing in town or mofussil; and the third, the Editors of English newspapers. Another journal recommends the abolition of the office of Viceroy. The wishes of these gentlemen would be met if all authority and all the money of the State were made over to the Vernacular Editors, and all Englishmen would leave by the earliest opportunity.

—*Times of India:* "The news from Bushire regarding the famine is still reassuring. The price of corn has greatly fallen, and the pay of the labourers engaged on the relief works has been reduced in the hope that they may seek work at more remunerative rates, and thus decrease the number obtaining aid from the Relief Committee."

—The Deputy Postmaster of Goolburga has been arrested for embezzlement of letters.

—*Bombay Catholic Examiner:* "Yesterday was the 26th anniversary of the Coronation of the Holy Father. Whilst recording the joyful fact we almost blush, because of our being unable to record at the same time something done here amongst the Catholics of Bombay in demonstration of their joy and thankfulness."

The reign of Pius IX. has been, certainly, very profitable for Italy, and it is to be hoped his life may yet be spared a while!

—20 inches of rain fell last week in Byculla, and 16 in the Fort.

—The 44th Regt., which only arrived in this country last November, has already lost at Kamptee 12 men, 6 women, and about 17 children. The thermometer during the hot season, has risen as high as 117° in the shade out of doors.

—The value of the real and personal estate in the United States, in 1870, was 30,068 millions of dollars. The wealth of the United Kingdom is estimated at 6,000 millions sterling, which is about the same.

—Mr. Stanley, the *New York Herald's* Commissioner, accompanied the Abyssinian Expedition, then travelled over India, and afterwards received instructions to look up Dr. Livingstone.

The following is from the *Indian Statesman*:—

"Mr. Stanley proceeded to Zanzibar, organised an expedition, and, supplied with a full stock of provisions of all kinds, set out in quest of Livingstone. The journey did not commence auspiciously. Shortly after leaving the coast several of the party were attacked with fever, and one of the two Europeans who had accompanied Stanley died, and the other, who was left ill at Unamebi, was found to have died when the party returned. Shortly after this, Mr. Stanley came upon a party of Arabs and natives who had quarrelled, and having sided, per force it is said, with one of them, lost a considerable portion of his provisions and baggage. He however pushed on, and despite an attack of fever and considerable difficulties and hardships, reached Ujiji, where Livingstone, who had been laid-up for some time from a wound by a buffalo, was encamped waiting for supplies.

"The meeting between Stanley and Livingstone was of the most interesting character. Stanley saw the consummation of his hopes, and Livingstone who, with the exception of occasional letters and supplies from Zanzibar, had been shut out from the outside world, and knew nothing of the expedition in search of him, saw the first white man he had seen for years. Stanley saw Livingstone's party when about forty yards off, and advanced at the head of his men, waving a little American ensign with the stars and stripes, which had been presented to him by Mrs. Webb before he left Zanzibar. Livingstone came out to meet him, with what feelings can be better imagined than described.

"After remaining four months with Dr. Livingstone, the Doctor persisting in prosecuting his discoveries further south, Stanley started on his return journey to Zanzibar, and on reaching Burgamoya, met Lieutenant Dawson, Lieutenant Henn, Mr. Livingstone, and party, who were on their way to Ujiji. When the latter heard that Dr. Livingstone was safe and well, and did not intend returning, Lieutenant Dawson determined to go back to Zanzibar, at first, as we said before, naturally much against the wish of young Livingstone, but he, too, at last, was prevailed on to return. Lieutenant Dawson's party were two months in Zanzibar making the necessary preparations for their start, or they would have arrived at Ujiji while Stanley was there with the Doctor."

—The 5 rupee notes have appeared at Madras.

—*Statesman;* Rajpootana: "On the 11th instant a most cold-blooded and inhuman murder was committed at Nusseerabad by a young girl named Golabee, only seventeen years of age. The victims were three unfortunate children, from three to six years of age. As usual, the ornaments on the persons of the little ones was the sordid motive for the crime. The victims were enticed towards a well near the Mission compound, and there, after having been divested of their ornaments, they were one after the other thrown into the well, where their bodies were discovered the next day. The young woman Golabee was arrested on suspicion, the children having been last seen with her. Having been searched, the jewellery was found concealed on her person."

—This is what Dr. Birdwood proposes instead of the present Competition system:

"The abuses of competition might be readily corrected by throwing the public services open to the public schools, the Government inspected schools, and universities throughout the country. He would distribute the appointments vacant in the service in turn to every public school, college, and university in Great Britain, reserving a fixed proportion, say one-third of the covenanted and two-thirds of the uncovenanted appointments under the Government of India for the Indian universities and schools. The appointments to subordinate services and grades might be given to the elementary schools, clerkships to the grammar-schools, the higher civil and military appointments to the great public schools, such as Eton and Harrow, Marlborough and Wellington, professional appointments to the professional colleges, and appointments to the diplomatic and Indian Civil services to the universities of Oxford and Cambridge, Edinburgh and Dublin, Calcutta and Bombay, Montreal and Melbourne. The responsible Minister of State should determine the class of schools—primary, secondary, and the higher—from which the different public services should severally be filled; and the selection of the young men from the schools nominated by Government should be made by the masters or governors of the schools of Her Majesty's Commissioners for the Civil Service."

—*Indian Mirror:* By reason of particular deficiencies in their private lives, so natural in the early stage of the career of a church, a number of Brahmos have been losing the esteem of their fellow-brethren, and the feeling of consequent humiliation has urged them on to question the conduct of those who denounce their shortcomings. The young men of our community, fresh in the vigour of life, and ardently enthusiastic in the absence of all worldly experience, impatient of wrong, and unforgiving of weakness, take the principal part in the work of denunciation. Those against whom the accusations go, feel naturally offended, and wish to curb the forwardness of the young men. Both parties look for support to the Brahmo Missionaries. These last are placed in a delicate position. However much they may wish to be patient and forgiving, they cannot justify what is unjust, and paint in bright colours what is really wrong. Nor can they, on the other hand, always afford to encourage youthful rashness, and the vanity which springs from the unreflecting self-confidence of newly-arrived young men. The result of this is, that the Brahmo Missionaries are heartily abused by both parties."

—Some one asks for the origin of the word 'Hurrah.' The natives of Western India whenever they raise a shout in the open air, cry out 'Hoorioh.' We should think that both words had the same origin.

Tuesday, June 25.

—*Times of India:* "Yesterday's through mail from Calcutta arrived some five hours behind time, having been delayed by a portion of the line between Nimbora and Sowda (the next stations on the other side of Bhosawul) being washed away."

—Mr. Stanley, before leaving Zanzibar, despatched 58 men with supplies for Dr. Livingstone.

—40,000 boxes of brandy are detained in Surat, Government claiming duty on them. We would make them a present to the Gulf of Cambay.

—The *Gujerat Mitra* has lighted its lamp, and is going about like a modern Diogenes, looking for an honest man, at least, "a Model Native." Here is the description:

"He must be conversant with all that is good and noble in English literature, with the poetry of Byron, the humour of Addison, the eloquence of Macaulay, and the simple majesty of Bunyan. He must have a mind bold enough to sit to-day in a first-class railway carriage to enjoy the pomp of good society, and to-morrow in a third, to watch the manners and the customs of the *mahars* and the *chamars*. He must have an instinctive hatred of oppression, and a sympathy for the sufferings of the people so keen as may never keep him at rest, but always engaged in writing trenchant letters to collectors and magistrates, and in anonymous epistolary correspondence with the editors of newspapers. He must be acquainted with his native language, and must be able, while talking with a civilian in the language of Gladstone, to understand and appreciate the rough and ready mode of native speech. Above all, his charity must flow in the right channel, his services bestowed wherever most needed, and he must be ready at every poor man's call. Such men can really be useful to us, and not men who have nothing to boast of but their cleverness, and who have not a particle of nobleness in them."

—*Deccan Herald:* "The Katraz case, in which eleven persons were charged with dacoity and murder—that is, with the murder of the driver of the mail cart and the plunder of the dak, and four persons with receiving stolen property known to have been taken in dacoity, occupied the Session Court at Poona from Wednesday, the 19th, to Saturday, the 22nd instant inclusive. It was a jury trial, and resulted in a verdict of guilty against three of the prisoners, and of not guilty in regard to the rest. We hear that the judge considered the guilt of six or seven of the prisoners fully established by the evidence. The verdict of the jury, however, was final. One of the three convicted was sentenced by the Court to transportation for life, and the other two to transportation for seven years each."

—*Bombay Gazette:* "Mr. Stanley found Dr. Livingstone at Ujiji, ill and almost destitute, but before they parted the Doctor was in excellent health and spirits, and intended to continue his researches for two years more before returning home. When Dr. Livingstone recovered his strength, he and Mr. Stanley crossed the Tanganyika Lake, and journeyed round its northern end, and Mr. Stanley is said to have stated that they had determined the fact that there was no effluent from the north end of the Lake flowing towards the Albert or Victoria Nyanza, so that it is probable that Livingstone's idea of Tanganyika being a main feeder of the Nile will be abandoned. The two travellers parted at Unyanyembe, at which place Livingstone intended to stay till supplies and men reached him from Zanzibar. These were sent off from Zanzibar in the latter part of May, by Mr. Stanley. We have before heard complaints against Dr. Kirk, of his not having given as much assistance to the search expedition as was to be expected; and now it is said that Dr. Livingstone also officially charges Dr. Kirk with remissness in failing to forward supplies, and with having enjoined men who conveyed supplies to him not to take service under him nor remain with him."

Why did not Dr. Livingstone return with Mr.

Stanley to Zanzibar? He would then have seen his son.

"When our letters left Zanzibar, on the 30th ultimo, Mr. Stanley and the members of the Search Expedition (except Lieutenant Dawson, who intended to return home viâ the Cape and New York) had left for England viâ Seychelles. Mr. Stanley had suffered severely from the hardship of his march; he returned to Zanzibar so emaciated, that no one knew him. When he left for the interior he weighed 178 lbs., and he returned weighing only 120 lbs."

Wednesday, June 26.

—The Oude and Rohilkund Railway from Lucknow to Hardui, a distance of about sixty miles, has been completed, and, after inspection by the Government engineer, will be opened for traffic on the 1st of July.

—The *Times:* "Sir Albert David Sassoon, of Bombay, has placed the sum of £2,000 at the disposal of the 'Alliance Israélite Universelle,' to be applied to the purpose of building a schoolhouse at Bagdad for the school recently established there by that society."

This Jewish Society has probably been stirred up to these educational measures, by the activity which Christian Missions for Jews have shown in this direction.

—A number of houses in Nesbit Lane, Byculla, have been entered by robbers.

—The Rev. W. C. Fyfe, of the Free Church Mission, Calcutta, is not expected to return from England till the latter part of this year. This, we suppose, will hinder Dr. Murray Mitchell from coming to Poona next month, as he had intended.

—*Times:* Mr. Justice Keogh's Judgment on the Galway Election Petition:

"So outspoken a denunciation of priestly coercion has not been delivered for many a year from the Irish Bench, and we need hardly remark that it comes with all the greater weight from the lips of a Roman Catholic Judge. If the Judgment contains a few passages which strike the ear of an English reader as more forensic than judicial, we are not sure that such passages will not rather enhance the impression which it is calculated to produce on the Irish mind. To us it may appear scarcely relevant to cite the general testimony of the witnesses in favour of the Galway landlords as 'the best in the world,' though it is certainly both true and relevant to state that Galway had always been distinguished by the absence of sectarian animosities. No English Election Judge would have considered it part of his duty to defend the memory of Oliver Cromwell against 'the vile tongue of that audacious and mendacious priest, Father Conway,' or to speak of gentlemen having been hunted through the fields by 'that obscene monster, Pat. Barrett,' though he might possibly agree with Judge Keogh, that an avowal of Father Cohen that Irish priests would, 'if necessary,' use the Confessional to penetrate the secrecy of the Ballot, deserves the attention of the Legislature. But we may safely assume that Judge Keogh knows his own countrymen, and has not adopted the racy phraseology of O'Connell in a judicial sentence without due consideration and foresight. There is a place as well as a time for all things, and there is, perhaps, no place so appropriate for stigmatizing a nefarious conspiracy against electoral freedom in terms of manly indignation as the Court-house of that County Town in which its temporary success was applauded. At all events, we are much too grateful to Judge Keogh for his courage in dragging the arch-conspirators to light without respect of persons to criticize with any severity the language he may have selected to characterize their conduct.

"One more reflection is suggested by the latter part of this memorable Judgment, and it is a reflection which it concerns Liberal Catholics to ponder deeply. The Roman Catholic Church in Ireland, as Judge Keogh most truly remarked, 'enjoys a greater practical freedom than in any other country of the world,' and he might have added that in no other country does it so grossly abuse its freedom by habitual and profligate interference with politics. Neither in Italy itself, nor in Austria, nor in Spain, nor in France, nor in Belgium, nor in Southern Germany, would so infamous a league between the Roman Catholic hierarchy and the Party of Disorder as was formed in Galway be tolerated by the State. Yet not only is it tolerated in Ireland, but Irish Ultramontanes actually engaged in thus plotting against the Imperial Government are at the same moment demanding from the Imperial Governmemt concessions which no Catholic statesman in Catholic nations could be induced to entertain."

—*Times of India;* Bassein: "A slight railway accident took place near the Dhanoo Station, which happily did but little mischief. It seems that a goods train left the rails, the only consequence being the smash of a few trucks and waggons." How came the train to leave the rails?

—"I bought some boxes of 'R. Bell and Co.'s Improved Safety Matches,' one of which, without the slightest apparent cause, blew up in my hand, after my having lit one of the matches." Safety is better than Improved Safety.

—The sister of Bishop Tozer, describing the cyclone at Zanzibar, April 15th, says:

"I escaped from my room by the help of several of our eldest boys. The Bishop had to exert all his strength to get out of the sitting-room (which faces north), where he was trying to secure the windows, and meeting in the corridor at the moment when the end windows were blown in, we had much ado to escape through a pair of heavy doors into the inner corridor, where we crouched into the most sheltered angle, two of our boys, terrified out of their senses, being with us. The hurricane had now risen to the height of its fury. We sat watching the only piece of roof that remained, of which we had a full view, and as each sheet of iron in turn flapped, lifted, rose, and then came down after a pause of suspense within a few feet of us, crushing into the stone quadrangle, with awful clatter, we could only pray in our utter helplessness that a mightier Hand would shield us from such imminent danger, for had one sheet swerved in its flying course, we must have been killed. A large wild bird, with long bright blue bill and red feet, had been blown over the house and into this corridor, and during the two hours and a half of suspense and inaction, the poor creature crept up to the children as if for protection, and sat at their feet like a tame thing."

Wednesday, June 26.

—*Overland Mail*, June 7: "The Scotch Education Bill is under consideration in committee in the Lower House.—The Prince and Princess of Wales arrived in London from the Continent on June 1, and the Prince has gone to Great Yarmouth.—The Duke of Edinburgh met with a cordial reception at Dublin, on June 4, and attended the Exhibition opening ceremony next day.

In every possible way it has been evidenced at Berlin that the visit of Prince Humbert and the Princess Margherita is to be considered as a sign of an intimate alliance of Germany and Italy against the Pope.—Madrid telegrams announce that Marshal Serrano has been absolved from his amnesty order by 140 votes in the Cortes to 22. He has taken the oaths of office as President of the Council and Minister of War.—Inundations in Italy, near Ferrara, have rendered 40,000 persons homeless, and caused great loss of property.—A Bill legalising the crossing of bank notes on the same principle as cheques has been introduced.—Oldham has returned Mr. J. M. Cobbett (C.) by 7,268 votes, against 6,984 recorded for Mr. Lyulph Stanley (L.).—Two Home Rule candidates have contested Mallow. The Association's nominee was defeated. Mr. Munster was returned by 91 votes to 78.

Not only has the Queen been much more among her people of late, but the members of the Royal Family constantly give by their presence State importance to much that goes on among us. Instead of having only one Court we have in fact Royalty here, there, and everywhere.

Eight mills engaged in the linen trade closed on June 1 in Belfast; they employed 12,000 workers, and contained 183,000 spindles. There is a gross total of 470,000 spindles in Belfast. About eleven mills, representing about 200,000 spindles, will close during the present week should no arrangement between the mill-owners and the workers be come to.

On May 25, Mrs. Neill wrote a letter, in which she said that she had been informed that she was denounced from the altar of a certain Roman Catholic church, and that a collection was set on foot to meet the expenses of a tenant with whom she had a dispute. She was shot dead on May 27th, the day but one after the date of the letter in which she made the statement referred to.

A biography of J. G. Bennett, in the *Daily News*, observes that it may be safely affirmed that there was no vice which the *New York Herald*, with its personally auster editor, did not encourage, and no oppression which this poor emigrant from Europe did not uphold. There was no advertisement too infamous for its columns, there was no man too just or reputation too sacred to be assailed. The demonstration which the *Herald* has given to the journalists of the United States that licentiousness and the lack of political principle are qualities which have insured the most salient success among them, is one that could hardly have been without a lamentable influence in certain quarters; but at the same time, it is certainly an erroneous impression that American journalism is fairly represented by the *New York Herald*. The fact is that the industry of the editor, his great ability, his wide acquaintance with adventurers, his knowledge of French and Spanish, combined to enable him to make a newspaper which had an eye in every part of the world. No island of the South Seas was too far off—no village of the farthest savage tribes was too insignificant to escape notice. Its correspondence was brief, spicy, and exceedingly various, and of the immense floating population of New York it would be rare that one could read the *Herald* for a week without coming across something from the region that most concerned him. Under Mr. Bennett's control, the *New York Herald*, during the generation through which it has lasted, has received the scorn of the earnest, the condemnation of the respectable Americans; it has been the fashion to disapprove and to deplore its influence; fathers of families have considered it necessary that it should never enter their households; but meanwhile, it has been the newspaper of the counting-room, the organ of commerce, and the medium of information to millions. In 1864 President Lincoln recognised it by openly offering the editor the mission to France to secure the support of his paper, a position which Mr. Bennett did not consider of equal importance to that which he already occupied, and consequently declined."

—*Advance:* "The statistics of religion for the United States, just completed at the Census Office, make the total number of church organizations upon the 1st of June, 1870, to be 72,451; the total number of church edifices to be 63,074; the total church accommodations to be 21,659,562; and the aggregate value of the church property to be $354-429,581. The statistics of church accommodations for the principal denominations are as follows: Baptist, regular, 3,997,116; Baptist, other, 363,019; Roman Catholic, 1,990,514; Congregational, 1,117,-212; Episcopal, 991,051; Lutheran, 997,332; Methodist, 6,528,209; Presbyterian, regular, 2,198,900; Presbyterian, other, 499,344."

Thursday, June 27.

—Rev. W. R. Bliss, writing to the *Observer* from the Sandwich Islands, expresses the opinion that the native race is doomed to early extinction, and to give place to the Anglo-Saxon and Chinese. He says:

"They have been dying fast since first they saw the white man. In 1823, the population of all the islands was estimated by the missionaries at 142,000. In 1832 a census was taken, and the number found to be 130,300. In 1836, a census gave only 108,500. In 1850 a census gave only 82,400. In 1853, the number had fallen to 73,100; in 1860, to 69,700. In 1866, there were but 63,000. I state the round numbers only. This is an alarming decrease—a decrease of more than one-half of the population in forty years! It would seem that the race is actually verging towards annihilation; for this wasting away has continued for years—and not only with these people, but with similar races in all parts of Polynesia. The process of decay goes slowly on here in spite of improved social habits, better food, clothing, and shelter; and in spite of the notoriously cheerful, healthy and vigorous appearance of the islanders. In fact, it has been going on, where no active disease or epidemic was manifest.

At the present time, the deaths in these islands are not so disproportionate to the population as the deficiency of births. The majority of marriages are not prolific, even when the married are in comfortable circumstances and of moral and industrious habits; and when there are births, they are often felt to be a calamity. The race is becoming sterile; it seems to have nearly served out the purpose for which it was adapted. Villages containing many families have not a child born to them. Settlements are vanishing, cottages are vacated and destroyed, and you may ride for miles in the country without seeing a new village, or hearing the voices of children, or meeting a human being.

—The Editor of the *Bombay Gazette* has withdrawn and apologized for certain expressions used regarding Mr. Mc Ilwraith and Messrs. Nicol & Co. He still, however, calls the Carwar Railway Scheme an iniquitous job.

—*Times of India:* "Intelligence was received in Bombay at about 9 o'clock on Tuesday evening that the down Veraur Local Train of the B. B. & C. I. R. had run off the line between the Berewlee or Dysar Station, and Bhynder. The train, which leaves the Grant Road Station every evening at 6-45, had proceeded safely until a short distance beyond Jeffrey's Bridge, when the engine driver discovered that several of the carriages, including the break-van, were off the line, and had fallen over the embankment. There were eight or nine carriages, second and third class, in the train, and in a second class carriage were two passengers, servants of the Company—the Traffic Canvasser, Sewpersad Singh, and a Permanent-way Inspector, Jykissandass. A third class carriage fell on this, completely smashing it up, and of course causing instantaneous death to the two inmates. None of the occupants of the third class carriages were injured seriously, although there were upwards of fifty." This accident occurred in Salsette. The driver went nearly a mile with his engine, before he missed the train. Again we ask, how came the train to get off the line?

—Colonel Field, C.B., has been appointed to succeed Colonel Schneider, C.B., as Deputy Judge Advocate General of the Bombay Army.

—*Bombay Gazette:* "Another violent hurricane has swept over the greater part of the North-Western Settlement of Perth in Western Australia, destroying every building in Roeburne, and causing a flood in all the rivers, which carried away horses, cattle, and sheep to the value of £20,000."

—Dengue fever is prevailing in Colaba and in some other parts of Bombay.

—*Indian Statesman:* "The proud title of the *Bombay Education Society* will be justified only when the children of Churchmen, Presbyterians, and Roman Catholics alike, are held to have exactly the same claim upon its sympathies and its support. We know well, of course, that this doctrine is in advance of our times, and will offend the ears of some of our readers." Roman Catholics would not value the boon, if the Scriptures should continue to be taught to all.

—Mr. Wm. Maidment has been appointed Assistant to the Collector of Salt Revenue, Bombay.

FRIDAY, JUNE 28.

—Deaths last week, 337. By Small-pox, 51.

—Five men were killed by lightning, near Rajcote.

—Shaik Cassum has been sentenced by the High Court to 10 years' rigorous imprisonment for attempting to kill his wife.

—The in-coming English Mails left Aden on the 27th, at 10 A.M.

Selections.

ENTHUSIASM—MONEY—MEN.

Rev. THOMAS JONES, Swansea:

We speak of "sacrifice"—we don't know much about it in England; we give of our abundance. One definition of abundance is, "more than enough." Some of us have just "enough" and none of the "more." The gifts are from the "more," rather than from the "enough." I have seen a river flowing along its course until it gets to a spot where it goes through to turn the wheel of a mill. But there are sluices and flood-gates, and when the river is full of water, they raise up the flood-gates to let out the water, the "more than enough." The Church of Christ has a huge mill to turn for its own sake, and she has a great channel of wealth; and when she gives to any cause, it is only raising the flood-gate, and letting a little streamlet through from the "more than enough." I want you to do more than this—to make a great sacrifice, something that will make your table a little poorer; something which will cause you to wear your coat a little more threadbare; your wives and daughters to be more cautious how they dress; something which will cause you to furnish your houses less for appearance than utility. When you stand in the judgment day, and remember how foolish these vanities have been, you will be ashamed to look in the Judge's face. Brethren, let us make sacrifices for God. But when will this be done? Enthusiasm!—when we have that. The God who inspired Christianity at first must inspire it still, or it will die out.

I said this enthusiasm would bring money. Let me add that it would bring the right men too. Let us be a little honest. They say we are not as able as our fathers in real strength. I think they exaggerate; but I long for the time when young men will come from college with something of the burning enthusiasm of St. Paul himself. We want men with stronger faith—that, you may say, is a very common remark. Intellectually we are making great progress. Our young men are well read, cultured, enlightened; they are gentlemen—on the side of intellect they have been admirably developed; but on the side of the spirit are we as strong as we are intellectually? When I lived at Norwood, I found a tree—unknown to me the night before—had been struck by lightning, and I found it on one side yellow and withered, on the other side green and rich in foliage. God help us! On the side of faith and holy enthusiasm we are yellow and withered; on the side of intellect we are green and flourishing. We must have more faith, not a mere peradventure, and yes, perhaps, and So-and-so says so-and-so. Young brethren, bring a real heart to your work. Don't bruise thy young soul against points discussed by a few theological witlings, who are against every thing, but baptize yourselves with the influence of God, because thou art a minister of the Gospel, and nothing else. We want something more of daring. I believe that lots of you are frightened by the criticism of the secular press—that a few writers in France and England are taking the edge off your preaching. We are wanting in the chivalry of faith, in the romance of Christian love. Very often it strikes one that the virtues chiefly cultivated are prudence and caution. We are so prudent, so cautious, that we want churches ready formed and built up—"sphere" is the word, "sphere"—we want spheres of usefulness filled with light, but remember, too, that there are other spheres, spheres filled with darkness! Fancy a young fellow fresh from college looking all over the world for a rich church, a "sphere of usefulness"—a field of labour already under cultivation, men permitted and asking leave to be ministers. Young brother, go into the wilderness and plant a garden of thy own—the East of London, Madagascar, China, or India. Let us be ashamed of ourselves always going in to inherit the fruit of other men's work. Let us have daring and courage to go and fight the devil in his own province.

And there is one other word; we want "helplessness." There is a kind of real helplessness in the finest men. The man who possesses the Gospel can criticise the Gospel; he can take it and say, Oh, Gospel of Christ, thou art mine; he is not the finest man—but the man whom the Gospel has possessed; not the man who can manage a sermon, but the man who has a sermon that can manage him. Listen to Paul; "I am bound in the Spirit"—giant Paul, mighty Paul, strong Paul, a man who might have been a poet, a philosopher, a king, an emperor, or a general—and yet he is like a lamb. "I am in the grasp of the Spirit." Going to Jerusalem; why? I am bound in the Spirit. Why preach this Gospel? I am bound in the Spirit. Why spend half your time in Roman prisons? I am bound in the Spirit. Why long to die? I am bound in the Spirit; I feel a Divine tide carrying me; I am constrained by the love of God, pressed together, inspired, and made to quiver by the Spirit—that's the man! that's the man! I have watched a Welsh brook, at its starting-point a silver thread. The moment it comes above the surface, onward it flows. Rest, thou little thing! "I am in the grasp of the laws of gravitation!" There is a range of mountains before it. It goes murmuring on—it creeps between the mountains, through the roots of the trees, through the rocks fallen from the summit; on it goes, murmuring and crying Paul's sentence, "I am bound in the Spirit"—I must go to the ocean—I cry for, and cannot rest until the Spirit has carried me back to the ocean from whence I came. We need for this work men bound in the Spirit, willing to be carried anywhere, everywhere, willing, if need be, to lay the head on the block for the Gospel they preach. One of the representatives of France in the first revolution wrote to a general, "Send me six hundred men that know how to die." I would say to England, Send 600 men, 6,000 men willing to be sacrificed for Christ, to become helpless for Christ, and to die if need be.

Well now, Sirs, I have described the men. We can't get them from a cold age. Uninspired churches don't produce inspired men; cold churches don't produce warm-hearted men. Let the churches be intelligent, and God give them all the effects of modern civilization in this respect, but you must have enthusiasm too—inspiration by a superhuman power.—*The Christian.*

Miscellany.

—A notice of the memoir of Sir Henry Lawrence, in the *Friend of India*, closes as follows:

"How Henry Lawrence ripened as he lived, amid toil and disappointment such as was the fruit of his Punjab experiences, the following tells not less emphatically than his death-bed counsels in the beleaguered Residency five years after. When floating down the Ravee immersed in the cares of administration he thus wrote on 2nd October 1852:—'O Lord give me grace and strength to do Thy will, to begin the day and end it with prayer and searching of my own heart, with reading of Thy Word. Make me to understand it, to understand Thee; to bring home to my heart the reality of Thy perfect Godhead and perfect humanity, and above all of my entire need of a Saviour, of my utter inability to do aught that is right in my own strength: make me humble, reasonable, contented, thankful, just and considerate. Restrain my tongue and my thoughts; may I act as if ever in Thy sight, as if I may die this day. May I not fear man or man's opinions, but remember that Thou knowest my motives and my thoughts and that Thou wilt be my judge. It is not in me to be regular, let me be so as much as I can. Let me do to-day's work to-day, not postponing, clear up and finish daily. So living in humility, thankfulness, contentment.' In the light of this, the inner life, must all his political and administrative career be read by those who would understand how it came about that, as we believe, Henry Lawrence is the greatest man ever sent by England to India; that Honoria Lawrence presents to all her country-women in the East the pattern of womanhood."

—Church Missionary Society's Western India Auxiliary's Report; Rev. T. Carss:

"During the year new standards of greatly increased difficulty have been introduced by Government.

They are in my opinion unfavourable to sound scholarship, but my chief objection to them is that they will multiply and magnify those hindrances to direct Mission work which have existed ever since our unhappy connection with Government.

At the same time, I freely confess that the whole subject is one of no ordinary difficulty, seeing that to give up our connection with Government would be tantamount to giving up Educational work altogether.

It appears to me that it is only in a large city like Bombay, where numerous rival institutions abound, that connection with Government impedes the work of the Educational Missionary.

I think the best plan is to accept of circumstances as they are; to adapt ourselves to them; and to go on encountering difficulties and discouragements by looking for guidance and support to Him from Whom they are never sought in vain.

The work among the women of Bombay seems to be most interesting and hopeful.

My wife's school for girls is in a very flourishing state as regards numbers and efficiency. Mrs Carss also visits the homes of many of her girls, where she finds a hearty welcome.

She has also admission into houses of several respectable natives. A new feature of the work is that a few do not refuse to come to our house and freely talk about religion. We have had several opportunities, during the year, of conversing with women, and even with whole families, in our own home. I have generally been present on these occasions, and I have been delighted to see the apparent eagerness with which they listened to the truths of the Gospel. My wife takes the deepest interest in the work of the Bible-women. She often accompanies them on their visits, and she makes every effort to cultivate an intimate acquaintance with them. She is rewarded by their entire confidence and love."

Rev. J. G. Deimler: "My plan in humble and prayerful dependence on God for the future is to make the instruction of inquirers our prime business; to carry on more systematically visiting the Jail, the Hospital, and the Native Lines; to institute as much as feasible house-visiting of Musalmans, as soon as I can obtain a conveyance, so as to bring the Gospel to bear specially upon the higher classes in private intercourse, to continue to instruct the Catechist and the Christians in the compound; to carry on street-preaching, though perhaps not so regularly as hitherto; to visit places in the neighbourhood where Musalmans live; and to establish a congregation of East Africans.

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Mrs. Deimler having studied Hindustani nearly a year, though under many hindrances, is hoping soon to commence zenana-visiting."

Rev. Appaji Bapooji: "I have great encouragement to pursue my work both as a Pastor and as a general Mission Agent. Although this year I have met with unusual opposition from the nominal Christians in my own congregation, as well as from those who have been expelled from other Native Christian congregations, much of the spirit of Korah, Dathan, and Abiram manifested itself. Some of those who profess to be followers of Christ actually persuaded two of my hopeful inquirers not to come to me or any other Missionary.

"During the past year one man and three children were baptized. The man's name is Mulhari; he is the fruit of the Christian exertions of Mr. James Parker. When I visited Mr. Parker's house (every Sunday), whilst he was in the service of the Byculla Club, he used to collect the servants of the Club and others to hear me read the Scriptures. Mulhari is one of them. His mind was prepared for the reception of Christianity during my Sunday meetings then, and latterly he was prepared for baptism by our Catechist, Mr. Daud Mokhan, as I was away on deputation towards the Deccan. Mulhari was baptized in the month of December by me. He is sincere and supports himself, and takes a lively interest in the extension of the Kingdom of the Saviour, in whom he has lately learned to believe. I hope and pray that he may continue steadfast in the faith.

"Mr. Jackson, of the Money School, rendered me much assistance by taking the services in Marathi in my absence. The congregation fully appreciated the able and intelligent manner in which he conducted the services.

"The Bishop has again and again proved himself to be a genuine 'Father in God.' To overrate the assistance and sympathy of our venerable Secretary, Mr. Robertson, would be simply impossible."

Rev. E. S. Cooke, Malligaum: "I dreaded bringing Ishmael (a Mahomedan inquirer) to Malligaum or leaving him at Dhoolia, lest the enraged Musalmans should cause him bodily hurt. Thus fearing danger for him, I wrote to Mr. Price, and asked him kindly to receive the lad into the Sharanpúr School, where he would be safe from the rage of his relations and people.

"Ishmael duly applied for admission to the School at Sharanpúr. Here he gave every satisfaction, and as he pressed that the sacrament of baptism should no longer be denied him, he was duly baptized. The day before his baptism he wrote to his parents and brother informing them of his change of mind. They reside some 200 or 300 miles from Sharanpúr. Several days after his baptism his brother arrived at Sharanpúr, and informed Ishmael that his mother was dying and had sent for him. The lad was greatly affected at this intelligence, and requested Mr. Price to grant him several days' leave to go and see his mother. Mr. Price replied that he was a free agent and could go if he wished, but he would recommend caution, as probably his brother was but deceiving him. His brother declared he was not at all annoyed at his becoming a Christian—in fact that he hoped soon to be one himself. Hearing this, Ishmael, contrary to advice, made up his mind to go, and left for the abode of his parents. Not returning within the time promised, I sent Christnaji and an Evangelist to inquire about him. On meeting the Catechist, Ishmael burst into tears, and said that his brother had deceived him in summoning him from Sharanpúr. Christnaji pressed upon him to return with him, but Ishmael replied that he could not, but would return within six months. He made an appointment to talk at further length with the Catechist, but on the Catechist going to keep it he found several others with him, and could not get an opportunity of speaking privately with Ishmael. Another appointment was made, but with the same result. Christnaji then put some questions to him, but, most painful to say, before all present he denied the Faith. I feel persuaded that some secret influence was brought to bear upon him, and that he thus fell either through fear, or through worldly allurements held out to him."

Rev. Ruttonji Nowroji, Aurungabad: "I have baptized a man, by name Pandu, together with his whole family. The happy change that he has already undergone for the better has been generally noticed. While engaged in earning his honest livelihood he is quietly endeavouring to bring over others to the knowledge of that glorious Truth which has made him free. At Saigaum I baptized two families, the heads of which are both young men. One of them can read, and possesses a fair knowledge of the Scriptures. On his return home after the labours of the day, he collects around him his mother, wife, and brothers, and reads the Bible and catechises them. These two young men have set a good example to others by giving up their village-rights, which subjects them to a very degrading humiliation, bringing them in return a mere trifle of subsistence. I am doing all in my power to persuade and help these Christians to give up their unworthy right, and degrading employment. But to loosen their hold of their hereditary right, and to direct their energies to some sort of honourable trade or industry, is by no means an easy task. It is a great uphill work. It entails much responsibility and causes much anxiety. But I consider it a great pleasure to be able to take any part in the improvement of the condition of our poor Christians."

TELEGRAPHIC NEWS.

Paris, June 20th: A letter from the Pope has been published, stating that any conciliation between the Papal and Italian Governments is impossible. His Holiness protests against continual usurpations by the latter against the pontifical authority, and requests Cardinal Antonelli to appeal to the Foreign Ambassadors at the Court of Rome.

London, 20th: The Queen has returned to Windsor.

Berlin, 21st: The German Parliament, after voting a Bill against the Jesuits, has closed its sittings.—The *Provincial Correspondenz* states that Germany is ready to meet the wishes of France by agreeing to an earlier evacuation of the occupied Provinces.

London, 22nd: It is now confirmed that the Geneva Arbitrators have excluded the Indirect Claims, and that the withdrawal of the Supplemental Article is probable.—The Scotch Education Bill has passed through the Committee of the House of Commons.—The lock-out of the London builders comprises thirty firms and ten thousand workmen.

Madrid, 23rd: A letter from the Duke of Montpensier has been published, declaring that he will support the Throne.—Several bands of Carlists, commanded by Don Alphonso, have been defeated.

London, 24th: The Porte has requested the Khedive to restrain the directors of the Suez Canal Company from levying increased tolls on the gross tonnage of vessels.—Lord Lisgar has left Canada.—H. R. H. the Prince of Wales held a *levee* on Saturday last, and opened the Bethnal Green Museum to-day.—Margaret Dixblanc, the Park Lane murderess, has obtained a reprieve.—The Burmese Embassy has visited Her Majesty the Queen.

Madrid, 24th: Spain has consented to release Dr. Howard, the American, who was recently imprisoned in Cuba.

New York, 24th: President Grant has said that he entirely approves all that has been done by Mr. Fish regarding the Alabama case.

Paris, 24th: In the National Assembly to-day, M. Goulard presented his Financial Statement. He said that 200 million francs were necessary to balance the Budget. Government, he stated, wished to tax raw materials to the extent of 93 millions, but had discovered that only 33 millions are actually obtainable from this source, in accordance with the Treaties of Commerce. They therefore propose a tax of one-tenth of a franc on salt, and fifteen centimes on direct contributions. It is presumed that 98 million francs will be derived by this means.—M. Thiers insists on an immediate discussion of the Budget, and declares that if the Assembly does not adopt the projects which have been presented to it, it will then be necessary to revert to the tax on raw materials, which Government have always considered as the only efficacious one.—M. de Larcy, Minister for Public Works, has resigned.—The conclusion of the arrangements between France and Germany for the evacuation of French territory is imminent.

London, 25th: A Conservative banquet was held at the Crystal Palace yesterday. Mr. Disraeli, in a speech made on the occasion, said that the principles of the Tories were to defend the constitution and maintain the power and greatness of England. He severely criticized the policy of the Liberals.

Geneva, 25th: The Arbitration Tribunal met to-day. The sitting lasted from 11 A.M. till 2 P.M. It has again been adjourned till next Thursday morning. Absolute secrecy is still observed regarding the discussions.

London, 26th: The Ballot Bill has passed the Lords.—The Bishop of Ermeland declines to obey the Prussian Government, and states that he cannot withdraw the sentence of excommunication which he has pronounced.—Lord Dufferin, the new Governor of Canada, has arrived at Quebec.

PASSENGERS ARRIVED.

Per P. & O. Str. *Indus, June 26th:*

From Southampton.—Mrs. H. M. Grant; Mr. W. Wright; Capt. W. H. Wilson; Asst. Paymaster J. Hill, R.N.; Asst. Paymaster G. Collier, R. N.; Miss R. Goddard; Mr. T. E. Atkinson; and Mrs. A. Campbell.

From Brindisi—Dr. H. A. Kidd; Mr. W. Brewtey; Dr. Condon; Capt. Martino; Mr. Rice; and Mr. Smith.

PASSENGERS SAILED.

(Additional) per P. & O. Str. *Peshawar, 21st:*

For Brindisi.—Mr. Munro.

For Aden.—Dr. Maclachlan.

Per P. & O. Str. *Behar, 28th:*

For Southampton.—Mr. R. Solano; Mr. and Mrs. Street, and 2 children; Mr. W. S. Johnston; Capt. Cooper; Major H. Inglis; Lieut. and Mrs. Cookson; Mr. J. H. Davis; Mr. T. Warner; and Mr. John Breckon.

For Brindisi.—Mr. Hart; Rev. J. Macalister Thomson; Mr. D. Z. Roberts; Lieut. Col. Ashburner; Mr. Thomas Russell; Mr. G. M. Dennis; Mr. Oosman Allarakia; Mr. Huson; Mr. Storey; Mr. Geo. Sibley; Mr. F. Jones; Mr. G. Nevill; and Mr. Louis Fortes.

For Suez.—Mahomed bin Sulliman; Capt. E. S. Fox; and Mr. Young.

DOMESTIC OCCURRENCES.

BIRTH.

ROSE—June 9th, 1872, at Bolarum, Hyderabad, Deccan, the wife of Mr. J. Rose, Chief Assistant, Deputy Accountant General's office, of a son.

DEATHS.

BOREL—June 20th, at Bombay, Mrs. Agnes Gertrude Borel, the only daughter of the late Lieut. Alexander Duncan Campbell, 45th Regt. N. I., aged 29 years.

HOLLAND—At Deesa, Captain J. W. Holland, 24th Regt. N. I., aged 31 years.

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